

like the Sabbath from the common course of time, the general range of diction is abandoned, with all its powers, diversities, and elegance, to secular subjects and the use of the profane. It is a kind of popery of language, vilifying everything not marked with the signs of the holy church, and forbidding any one to minister to religion except in consecrated speech.

Suppose that a heathen foreigner had acquired a full acquaintance with our language in its most classical construction, yet without learning anything about the gospel (which it is true enough he might do), and that he then happened to read or hear an evangelical discourse — he would be exceedingly surprised at the cast of phraseology. He would probably be arrested and perplexed in such a manner as hardly to know whether he was trying his faculties on the new doctrine, or on the singularity of the diction ; whereas the general course of the diction should appear but the same as that to which he had been accustomed. It should be such that he would not even think of *it*, but only of the new subject and peculiar ideas which were coming through it to his apprehension ; unless there could be some advantage in the necessity of looking at these ideas through the mist and confusion of the double medium, created by the super-induction of an uncouth special dialect on the general language. Or if he were *not* a stranger to the subject, but had acquired its leading principles from some author or speaker who employed (with the addition of a very small number of peculiar terms) the same kind of language in which any other serious subject would have been discoursed on, he would still be not less surprised. "Is it possible," he would say, as soon as he could apprehend what he was attending to, "that these are the very same views which lately presented themselves with such lucid simplicity to my understanding ? Or is there something more, of which I am not aware, conveyed and concealed under these strange shapings of phrase? Is this another stage of the religion, the school of the adepts, in which I am not yet initiated ? And does religion then everywhere, as well as in *my* country, affect to show and guard its importance by relinquishing the simple language of intelligence, and assuming a sinister dialect of its own ? Or is this the diction of an individual^{*} only, and of one who really intends but to